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ON THE  
CONNEXION BETWEEN  
REVEALED RELIGION  
AND  
MEDICAL SCIENCE.

BEING THE SUBSTANCE OF AN ESSAY WHICH  
GAINED THE WIX PRIZE

AT  
ST. BARTHOLOMEW'S COLLEGE, LONDON.  
MAY, 1846.

'Αλλ' εἰπέ μοι· δέ τῷ ἀκριβέι λόγῳ ἡστρὸς πότερον χρηματιστῆς  
ἐστιν, ή τῶν καμνόντων θεραπευτῆς;

*Plato. Resp. I.*

LONDON:  
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M.DCCCXLVI.



## ADVERTISEMENT.

SINCE the award of the prize, some additions have been made to the Essay, which are here enclosed in brackets ; and some passages have been omitted, especially at the beginning of the second part (there further alluded to), which, though certainly bearing on the subject in hand, seemed perhaps slightly alien from the special scope of the paper. The writer trusts that this scope will not be mistaken, that the tone of the essay will be seen to be rather suggestive than argumentative, as consisting rather of written meditations on the subject than logical demonstrations of it. Things strained beyond their power lose even their original efficacy.

G. R. K.

AMICO  
ET  
EXEMPLO MEO  
T.F.K.

## ESSAY, &c.

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WE live in an age when, whatever may be thought of the state of Christian feeling, yet certainly the Christian argument against the infidel is becoming daily stronger. And this additional strength accrues to it from the co-operation of those very sciences whose devotees were erewhile its most dangerous enemies. It was ever thus. The Church and the World have always been antagonist powers, but during the progress of the time-long contest the Church has ever been wresting from her adversary's hand the weapons in which he most trusted, and has turned their efficacy against himself. The war-cry of the foremost of the world's champions was "Understanding before belief;" and though the counter-cry "Believe that ye may understand," rose feebly at first, and but excited scorn, yet in those words there was a life and charm that made all nature echo them as divine. For the first is the very principle of disunion, the latter of harmony. Each man believes *as* he understands—here the standard of belief is internal, and as no two men understand alike, the belief of each is different. *Quot homines tot sententiae.* Each man believes certain definite propositions as being God's truth, and to these he makes everything else conform; here, the standard of belief being external, every

man believes alike; and, more than this, he is assured that every thing, however appearances may go, must really be confirmatory of his belief, because both have God for their author. Who would doubt the result of a collision between two such systems? Who can wonder at the increase of the one by the gradual absorption of the other? Faith without sight is an ever-acting external force, a very trade-wind in the sails of the Church's vessel, while the separate canoes of her adversaries seem without oar or helm drifted about at the caprice of the varying currents. What wonder that they stand not the shock of the encounter, but are dragged on in her vortex and help to swell her momentum? The “crede ut intelligas,” has won over science after science, as though their true import had never been divined till then—has not only disarmed opponents, but changed active and malignant foes into able and willing friends. This fact, while it accounts for, is at the same time confirmed by, the present character of modern infidelity. The dress she had appeared in fitted her not, for it was stolen; and now, stript of her spoils, and having nought else to boast her of, she glories in her naked deformity. She pretends now to no sure basis of science—every thing objective has been won from her, and she has been forced to the open avowal of what has always been her actuating principle since the first dawn of the sceptick's character,—the making SELF at once the standard and judge of all things.\*

\* Πάντων μέτρον ἀνθρωπος. (Anglice ‘Private Judgment.’) This pithy maxim—the impregnable stronghold of human pride—the fruitful

The true connexion of the sciences with Revealed Religion, as one after another of these noblest of God's gifts has been vindicated from its unholy alliance with His enemies, has been descanted on in a published series of lectures; \* but as the author has confined himself to their defensive and confirmatory connexion, his mention of the medical sciences is very short and meagre. For in the case of Medicine this seems by far the smallest and least important feature in the connexion, which may well bear a three-fold division; one in which it is considered as the fellow-worker, another as the defender, and a third as the partial embodier of Revealed Religion.

I. The estimation of Medicine was wonderfully different in the two great nations of antiquity: in Greece it had its god-authors, as Apollo and *Æsculapius*—the practice of it was hereditary, being mainly confined to the family of the Asclepiads,† who traced their origin to the son of Apollo,—and particular physicians (as Hippocrates‡ of Cos the seventeenth in descent from *Æsculapius*, and Democedes

source of all heresy and error, was promulgated, though perhaps in its physical rather than its moral application, in the sixth century, B.C. by Protagoras of Abdera, whom Sextus Empiricus claims as the earliest sceptick.

\* Lectures on the Connexion between Science and Revealed Religion, by Nicholas Wiseman, D.D., Bishop of Melipotamus.

† Galen *περὶ ἀνατομικῶν ἐγχειρησέων*. Lib. II. sub init. quoted by Whewell, Hist. Ind. Sci. vol. iii. p. 385; and Blakesley, Life of Aristotle, p. 14.

‡ Hippocrates and Galen, who lived at an interval of six hundred years from each other, were almost the only authorities in medieval medicine, which accounts for the preservation of so many of their writings to us.

of Croton\*) were sometimes had in especial honour. Among the Romans, however, the science scarcely ever comes before us in republican times, for the knowledge of it was confined to slaves, each high family keeping a “*medicus*,” as a part of its domestick establishment. The name of Celsus might argue a rise of the science in the Augustan æra, but it seems very doubtful whether he was a physician at all, or whether he only wrote his treatise as a rhetorical exercise. If we were to take our notion of the state of Medicine at a more advanced period from the works of Martial, we should see nothing in it but quackery and fraud: but making all allowances for the needs of an epigrammatist, we at any rate gather that it was principally in the hands of Greeks and Asiaticks,—words generally synonomous in the Empire with all that was low and vile.† We may perhaps look for the causes of this difference in the fact that the Greek ever possessed a keener and more exalted perception of the pleasures of existence, as he did of the poetry of nature, than the Roman, and was thereby more led to honour aught that had power over his health. Again, the exclusive character given to the study by its confinement principally to one family, and its pretence of mystery, each pupil taking an oath to keep its secrets, were artificial supports

\* He was engaged as State-physician by the republicks of Ægina and Athens successively, whence he was lured away by Polycrates of Samos, on the offer of a more liberal maintenanee.

† This view is confirmed by the bitter complaints of Pliny, “*Mutatur ars quotidian*,” &c. Hist. Nat. xxix. 5. In the same chapter he enumerates the successive quack-systems which captivated his countrymen, and incidentally teaches us that Hydropathy is not a modern invention.

to its fame in Greece, which it wanted among the Romans. But, however we view the ancient estimation of it, when we come to consider the degraded notion that universally obtained concerning its object-matter, the body, we cannot but view the science itself as inextricably involved in the degradation.

For in Heathenism no account was taken of the body, it was thought to be no part of man, but a mere accident of his existence: even their philosophers, the more noble and enlightened they became, the more did they abhor their tenement of flesh as a clog, a hindrance, a pollution. They looked forward with joyful anticipations to the time, when they should be eternally free from their gross and degrading investment, that was ever calling them off from the contemplation of eternal things by its importunate appetites and cravings for repose; when they should be able purely to follow out the design of their being, and taste uninterruptedly their natural enjoyments. It was a consequence of this feeling that a dead body was to the ancients a mass of putrescence and nothing more, it was looked on by itself utterly out of connexion with the soul that had left it—an unclean thing, to be got rid of in the readiest way, and so they burnt it.

But Revealed Religion teaches us a different doctrine; that the body is an essential part of man, and an immortal part; that *it* is not alone guilty, nor does the soul contract pollution only from it, but that *each* has its temptations, its sins, its punishments—that as man himself is immortal, so the soul will not for ever be separated from the body, for the

junction of the two is necessary to the perfect man; hence that the enjoyment even of the saints who are in glory falls short of that perfect bliss, with which they will be rewarded, when at the consummation of all things their souls shall be re-united to their glorified bodies. And the consequence of this is, that we look not on the bodies of our departed brethren as unholy things, but still as temples of the Holy Ghost; with prayer and praise to God we lay them in consecrated ground — we commit them to Him who is faithful to keep them unto the end, and to the guardianship of His Holy Angels!\*

It is enough that where they sleep,  
The Angels still their watches keep,  
That round them in this world of sense  
Shed once their calming influence.†

Now this doctrine of revelation at once invests Medicine with a religious character. This science has for its object the care and relief of the human body from the ills and pains to which it is liable; that body, which, as we have seen, is as much a tenant of eternity as the soul. This religious character of the Christian science of Medicine will be more apparent, if we consider what has been before said; that both body and soul have their own tempt-

\* It were well if considerations such as these more generally accompanied students into the dissecting rooms. For what shall we say if Christians, with all their knowledge of Revelation, are yet really more careless of the bodies of their fellow-men, and shew them more thoughtless indignity than the Heathen, who used human dissection but sparingly, and that by stealth, gaining most of their knowledge of anatomy from the bodies of apes, &c.

† Williams's Baptistry, Image 14th.

ations, their sins, and their punishments. Death was denounced on Adam in Paradise as the punishment of the first transgression; therefore while man was sinless he was not subject to death, nor consequently to those auxiliaries of death, pain and suffering. That first transgression was two-fold; the sin of the soul was disobedience, the sin of the body gluttony; so was the punishment two-fold, for death by separating soul and body was, in itself, a punishment to each, since the perfect felicity of man can only be felt in their combined existence. "Sin entered into the world," says the Apostle, "and death by sin:"\* and as sins were multiplied on earth, so were the means of their temporal punishment—diseases numberless, and pains manifold—injuries from without and within; the brutes rebelled against their lord, and tore him; the elements were armed for his destruction; the air bore pestilence on her wing, fire and ocean burnt and suffocated him, and the earth opened her mouth upon him: even his own hands have been armed against himself, and every injury that malice could devise has been inflicted by man on man. And as sin, again, is hereditary and its guilt descends from the father to his son, so is its punishment; and some of the most fearful scourges that desolate mankind are hereditary diseases.

But enough has been said to connect disease and pain with sin—how, then, shall not that science, which has for its object the cure and relief of disease, be intimately connected with that Revealed Religion, which

\* Epist. Rom. chap. 5. v. 12.

has taught this doctrine of temporal punishments? Nay more, it is in this point of view its fellow-worker. The priesthood, the ministers of Christ's religion, have charge over the eternal concerns of both soul and body, and the temporal concerns of the soul; and though Medicine have only the temporal state of the body under its cognizance, yet cannot it be shut out from the honour of being yoke-fellow with the priesthood,—though it work in an inferior place, yet is not the reality of its co-operation thereby diminished. It is true it cannot avert that general sentence of death, and there is no absolute certainty in its practice—but what does this amount to when all is said? what but this—that it cannot kick against the pricks. God forbid it should! for those mad searchings after the Panacea and Elixir Vitæ were among the highest presumptions against the Majesty of God. And this fact, that one has to deal with an immortal part of an immortal being—that part which has been so unspeakably ennobled by God's assumption of a like flesh though sinless—that being to save whom from eternal death God, so present in the flesh, died—this fact, I say, joined especially with the consideration that we cannot know that our treatment of the body here will not have some effect on its eternal state hereafter—must make one feel so awful a responsibility in the application of the science, that I do not hesitate to say among all the weighty and overwhelming responsibilities of this world, this one is second only to that of Christ's minister, the priest.

II. [For the consideration of what Medicine has

already done in its character of corroborator and defender of Revelation, I think it better to refer the reader directly to the lectures I have before alluded to, as all I can offer is but an epitome of the author's facts.]

Volumes might be written, as volumes have been written, on the proofs and confirmations, to be drawn from the sister sciences of Anatomy and Physiology, of the wisdom and goodness of the Creator and His ever-watchful care and preservation of His creatures. But this belongs rather to what is called Natural Religion as distinct from Revealed, and is therefore precluded from consideration in the present essay. On the other hand, though the science of Chemistry be now elaborating for itself an influence almost co-extensive with the whole cycle of modern research, yet as it has no more important, certainly no more honourable and worthy a use, than as the handmaid to Medicine, I shall not hesitate to draw from it an illustration confirmatory of one of the revealed doctrines. It cannot be for man to estimate the relative importance of doctrines revealed to him by his Creator, yet neither can it be denied that some have in themselves a special dignity which seems to give them a primacy of rank: such are those which relate to the nature of God, as the doctrine of the Holy and Undivided Trinity. Now this doctrine was ever a stumbling-block on the threshold to men who think belief to be an intellectual faculty, though their own childhood's experience might have taught them that it is a step preliminary to the exercise of the intellect—the first stage on the road to true

comprehension. There is no doctrine which men of the present day more shrink from contemplating, and this must be because they do not really believe it:—true belief cannot but be reverent, yet withal is it most fearless. And there is besides this shrinking, much open and avowed disbelief growing up, which seems to form the principal foundation of recent sects. Now (though I scarcely like to put it hypothetically) if the truth is as the Church holds in this matter, might we not expect, as an *a priori* probability, to find tokens of this mystery in the visible works of God—to discover, as it were, the seal of triplicity imprest on creatures as a symbol of the Eternal Trinity, their Creator? And when we read the wondrous counsel of the Almighty, “Let Us make man in Our Image, after Our Likeness,” how much is this probability increased! For although the pre-eminent likeness of man to God, which no other earthly creature shares with him, consists in a conscious individuality, yet may there not be a subordinate resemblance (such as we trace in the Scripture division of his nature into body, soul, and spirit,)\* which may be common to him with all other of God’s creatures? Even the solar beam, which we call Light, is found by the analysis of modern science to be threefold, containing not only rays of light but of heat, and besides these also electrick rays—all intimately combined but distinctly separable on account of their different refractive properties. Here, as I have said, I would enlist Chemistry among the allies of Religion, and attempt to adduce from its researches

\* 1 Epist. Thess. chap. 5. v. 23.

a similar confirmation of this revealed doctrine. For this science in its deep divings into nature has elicited so many converging facts as almost to warrant the assumption of a general law, that all inorganick matter is capable of assuming three distinct characters,—gaseous, liquid, and solid ; which have each its own distinctive laws and properties. Some substances appear to us commonly under all three forms, as that familiar one whose phases we know by the names of steam, water, and ice ; others are artificially transmuted from one state to another ; gases have been by intense pressure reduced to liquids, and these again to solids by freezing. \* Is it too much then to think that we see here the mark of God's Hand ; for as we believe not only that He created all things, but that all things exist in and by Him, why may we not see in this triphasias of character † co-existing with unity of substance in His creation, a confirmation of that revealed doctrine which enjoins us to believe in a Trinity of Persons with Unity of Divine Essence ? Of course this is not put forward as any explanation of an incomprehensible Mystery ; all that is claimed for it is that it may

\* It is true there are many substances which have not yet been found to admit of this triple form ; as alcohol, which we know only as a liquid and a vapour, or air, which has never been reduced from its gaseous state ; but it is more philosophical (with so many other instances before us,) to attribute this to our deficiency of power, than to any incapability in the substances of suffering transformation.

† Although 'person' cannot, like 'character,' be applied to inanimate objects, yet in their several applications the two words are equally significant, so much so that it is an undeniable axiom that, even where both can attach to the same object, not more than *one* distinct and real 'character' can belong to *one* 'person.'

be considered as a symbol, a distant forthshadowing, a dark type—and therefore as in some sort a confirmation of a Catholick truth. It pretends to no more than does the beautiful tracery of a Decorated church-window, whose triplet of lights are each trefoliated, while again tricuspid triangles are arranged in triplets in the head, and the expressive symbolism is carried out into the minutest trinary subdivisions. \* It were out of place to dwell longer on this point—to shew how types of this doctrine pervade universal Nature, and meet at every turn those who look for them—how it seems to be the informing mould of our very thoughts, for even the fundamental ideas of Time, Space, and Number, partake each of this threefold character. But all this profusion of example surely aggravates the culpable fatuity of those, who, though they see all this around them and presume to think they understand the appearances of nature, refuse to believe the doctrine they symbolize because it is unintelligible!

III. We have now to consider Medicine, (not so much the objective science, as the practice of it,) as in part embodying Revealed Religion. It may be thought that this character is or might have been included in that of fellow-worker; but our first head spoke rather of the science, as having existed external to Revelation, when it suffered from the degrading estimation in which its object-matter,

\* Of course analogy must not be strained too far, or the resemblance ceases to be *analogical*, and becomes *identical*; and to suppose that the Nature of the Deity could be identically represented by a creature, is as absurd as it would be blasphemous.

the body, was then held, but on the publication of Christianity, and the consequent appreciation of the eternal character of the body, and the true origin and meaning of disease, as being prest into the service of Revelation and carrying its colours. Our object now is to exhibit it not so much as an ally as an integral part of Revealed Religion when carried out into practice; an idea which I know not how better to express than by calling the science, in this point of view, a partial embodiment of Christianity. To prefer so high a claim may seem extravagant and overstrained:—if it be so, the natural instinct of humanity to elevate and panegyrize aught connected with ourselves, may perhaps be allowed as our excuse.

We have seen that the sufferings and diseases of the body are to be considered as punishments for sins, hereditary or personal. Now, as the special privilege of Christianity—the prime object of its dispensation—the end of its preordainment in the eternal counsels of God—is the entire restoration of guilty and fallen humanity to its primitive state of innocence; so the forgiveness of sins, the instrument of this restoration, in its full and normal meaning, includes as well the remission of the temporal punishments due to sin, as of the eternal. We see this most clearly in cases where God has been Himself the express declarer of His own pardon; for those gracious words of Our Blessed Lord to the paralytic, “ Thy sins be forgiven thee,”\* most certainly, as He himself explained, included the subsequent explicit loosing of the disease, added, only on account of the Pharisaick cavillers, “ Arise

\* Gosp. S. Matt. chap. ix. v. 22.

and walk." The "Forgiveness of sins" then, which we believe, is obtained in the Christian Church, according to Our Lord's institution, first, by the Sacrament of Baptism; and, in cases of post-baptismal sin, by the absolution of the priest. But the declaration of remission as regards the earthly punishment, though vouchsafed to the Apostles and many of God's Saints, manifesting itself in them by what are called miraculous cures, is not (as the very name of "miracle" implies) a general accompaniment of the ministerial absolution, which pronounces only the remission of the eternal punishment the sinner has incurred. And although we see not now on earth that inviolability by disease which characterized the primitive state of man, yet God permits alleviations and remedies, and the cures which He allows—not called miraculous (though as much His work as those that are) because men think they understand their causes and progress—the cures which He allows are the results of the practice of Medical Science. The matter, therefore, stands thus:—Man by transgression fell from his first estate, and incurred by his rebellion the punishment of Death, temporal and eternal, and all the concomitant pains and ills; but God, who gave no place of repentance to the Angels that rebelled, has of His inscrutable mercy devised a remedy which shall restore fallen humanity to innocence and His favour. He has proclaimed this remedy to mankind in the Revelation of Christianity, the provisions of which are full and perfect to the forgiveness of the sins of all those who comply with its conditions, and, consequently, to the remission of the

punishment incurred. Yet God has not seen fit commonly to attach the remission of the earthly punishment to that of the eternal: this is reserved to the end of time, when not only shall punishments be remitted, but infinite rewards bestowed; when the bodies of the redeemed shall be clothed with those five gifts of Glory which Divines\* speak of, some of which at least we may believe to have belonged to the primitive and sinless state of man. And it is not the least loathsome and horrible part of the picture holy men have drawn of the state of the damned, to consider that the diseases and ills of earth will be there continued, only in an infinitely more agonizing and virulent form, and working on bodies to which the gift of immortality hath only given a far more exceeding acute sensation of pain. But the reign of disease on earth is not without its checks and alleviations; for, as God has appointed his ministers the priests "to declare and pronounce to His people" the remission of the *eternal* sentence, so has He committed the relief of bodily pain and suffering—that partial remission of the *earthly* sentence which He sees fit to grant—to another set of ministers. And it is from this point of view, to which I have led by perhaps too tedious a route, that that character of Medicine strikes us, which I have called its partial embodiment of Christianity:—a character which cannot fail to be enhanced by the consideration that the great majority of Our Lord's recorded miracles consist in cures of bodily disease and pain.

\* Bishop Jer. Taylor's Four Last Things—Meditation on Judgment, chap. iii.

[Nor is this mere theory unsupported by previous facts, for its truth and probability might well be questioned had it been left for this century to elaborate; nay, we may be sure that then it had never seen light, for the tendency of modern times has rather been to disconnect Religion from what it had formerly consecrated, than to bring anything fresh under its influence. Let us look then for illustrations to what have been emphatically called Ages of Faith, when nothing was thought to prosper that had not the sanction of Religion; when Christianity truly informed men's thoughts and actions, and constant reference to it hallowed at once their most indifferent and their most important concerns.\* What though men point the gibe, and most unchristianly exult, as if their own righteousness gained what they detracted from their fathers', if at times Religion was alleged to sanctify a wrong; yet even if such cases were the only ones we knew, they would sufficiently shew that Christianity was more prized, had more extensive influence over the minds of men than now, when even our good deeds and acts of charity have so little of Religion in them.† Oh! if men, in whose mouths "darkness,"

\* We have a striking instance of this in the selection made by Dean Colet for the number of scholars to be at one time instructed in his foundation of St. Paul's School, viz. "An hundred and fifty and three." (Gosp. St. John, xxi. 11.) What can be more touching than this ever-breathing prayer of that pious man, that the net he had in faith thrown out into the troublous ocean of the world, might, as did that of the Apostles, enclose and bring to shore, by our Lord's blessing, souls fitted for His use and service?

† E.G. A prospectus has been issued lately on the subject of building houses for the poor; where the scheme is recommended as likely to return a good interest for the money advanced. *Ab uno disce omnes!*

“ignorance,” and “bigotry,” are the lightest words, when they speak of earlier times, were to examine for themselves, instead of pinning their faith to the dicta of second-hand historians, the only fear would be (though this were the noblest side to err on) lest driven from one extreme to the other, by horror at their former wrong, they should take no account of human imperfection, but see a paradise where they erst beheld a hell.

What do we know, then, of Medicine during the Middle Ages, and how does it support the view we have advocated? We are not here concerned with the state of the Science, which we know to have improved but little, but rather with its practice; and does it not strengthen our position, the more so as being a fact, and not an abstract argument, to find that the sole physicians in these times were the clergy and the monks? The celebrated school of Salerno was a Benedictine monastery, and Monte Casino itself was noted for the medical skill of its brethren. In modern accounts this is represented as a usurpation of the priests, nor are writers at a loss to suggest motives, whose number and variety tell more for the ingenuity than the charity or justice of the proposers. And while by some we are told that it resulted from the priestly desire of confining all knowledge to themselves, and keeping the laity in ignorance, and by others, following on the same tack, that it was from thinking the practice of Medicine would confirm and extend their influence over the people, others with a still lower idea attributing it to their love of money; yet in all these,

whatever may be thought of the sufficiency of the motives, we see no account or even conjecture of how the thing was brought about. And surely it is no sufficient account of an historical fact, to shew that a motive *can* be conceived, which *might have* led to its accomplishment, without it be also shewn how that motive really acted in the production of the known result. But as the cause of the Middle Ages has been so long prejudged, that it is only necessary to bring an accusation for conviction immediately to follow, so writers have contented themselves with assigning the most sinister motives to the clergy, (as a thing of course) and have not thought it requisite to substantiate their assertions, by shewing how, and by what steps, the office of healing was wrested from the laity, through the working of these motives. How hard it seems for Christians to observe the Christian rule—to believe evil of others reluctantly, to be eager to believe good; to take good report for granted, but to require full and overwhelming evidence for evil. The most difficult thing, however, for such writers to shew, would perhaps be, that the clergy (taking the will for granted) had the power of secluding this art from the laity; for it might readily be made more than probable that causes quite above their control brought the practice of Medicine into their hands. The barbarian irruptions, the violent rise and fall of dynasties, the convulsions of society that made the Christian monasteries first the asylums for aught of science and learning that mankind had elaborated, and afterwards the nurseries for its revival, will appear perhaps

to many, to account sufficiently for our finding Medicine also in the exclusive possession of the clergy throughout Christendom. But giving all due weight to this, as an external cause, our previous considerations will induce us to look still deeper, and to see in that strong affinity between the offices of Priest and Physician, if not cause sufficient for their first coalescence, yet certainly the true explanation of their energetick and long-continued combination when once presented to each other. The trustful and simple-minded believer saw nothing incongruous in his receiving from the same hand medicines to heal his sicknesses both of soul and body. Nay if, as no one who has the slightest knowledge of the times can doubt, the laity were in general far better instructed in Catholick Doctrine then than now, it is not too much to suppose that they recognised through this knowledge, the exact fitness of that combination, of which they certainly felt the advantage. The two hands of a single workman can harmonize in action with each other, and adapt themselves reciprocally to the requirements of his work, incomparably better than if they were directed by separate heads, though they were the skilfullest of their craft. So in the thousand varied exigencies of a sick man's state, the two responsibilities of Priest and Physician working in the same person, would so govern and direct each other, as to enhance the power and success of each ministry, to a degree which their separate appliance cannot hope to approach. By a medieval sick-bed there could be no fear of a collision of authorities, and especially the eternal state of the patient would not be im-

perilled by the too vivid (even when conscientious) dread of interfering with the chance of his present recovery. I say, then, that the people of those times felt the advantages of this combination, if they did not fathom the sympathy which continued it:—and it was only when the increasing duties of each office, from the growth of population, fell too heavily on the single minister—and perhaps the growing science of medicine made too urgent calls on the attention of the clerick, and its study seemed to encroach too much on his necessary devotional and theological education; it is only then that we begin to find a gradual separation taking place, and a few lay names claiming a celebrity in Medicine. And it is not unworthy of notice, especially as bearing on the point of the suggested motives of the clergy for hitherto confining the knowledge to themselves, that the separation appears to have been the result, not of any protest or revolt on the part of a laity unjustly extruded from their proper province, but rather of a voluntary surrender on the part of the Church. For, about the end of the twelfth century, we find Councils of the Church prohibiting the study of medicine to monks, canons, &c.; and even threatening those who left their cloister to study it more favourably elsewhere with the penalty of excommunication. But it were a thing devoutly to have been wished, if it might be done without irreverent thought of those Holy Councils, that, as the Apostles, when the secular affairs of the growing Church pressed too much upon them, and they thought it not reason that they should leave the Word of God and serve tables,—

as they then laid their hands upon certain holy men chosen out of the brethren, and consecrated them for the office they relinquished, so we might perhaps wish (if with confession of our own short-sightedness) that the Church then, when surrendering an office which seemed to occupy her priests too much away from "the Word of God," but which was now in a measure hallowed by their long holding of it, had conferred on the professors, to whom she resigned it, the benediction of some minor orders, and so bound them for ever to her more especial service. Indeed, we meet ere long with sad indications of the dangers to be apprehended from the unguarded abandonment of Medicine to the laity : for Arnold de Villeneuve, nearly the earliest lay Mediciner of celebrity, is unhappily notorious also for his heretical opinions. Drawn by the repute of the Arabian physicians to the study of their literature, and exposed to the contamination of Mohammedan influence, which was deluging the Church then through other channels also, it may be that he fell an easier victim to the delusions of their philosophy, from the absence of any binding vow that might have proved an additional safeguard to one thrown among extraordinary dangers and temptations. But all this is perhaps too bold in speculation : at any rate it will not harm us, while it may increase our reverence for the Physician's office, as it certainly does confirm the notion of some abstract affinity between Christianity and Medicine, to remember that in earlier ages the consolations of both were administered by the same hand, and Priest and

Physician were concentrated in the one person of Christ's Minister.]

There is yet another point of connexion which may well claim notice here,—the peculiar adaptation of this science to the fulfilment of those precepts which form the distinctive feature of practical Christianity,—I mean, our duty to the poor. This adaptation is, of course, or ought to be, shared by all the states of secular life; but I think it is easily shewn that no one of them possesses it in so high a degree as the practice of Medicine. For the poor are more peculiarly susceptible of, and liable to disease, from their constant exposure to cold and want, the quality of their food, their necessarily dense and crowded manner of living, and again from the fact, that while their labours expose them more to contract soils, they have withal fewer opportunities of cleanliness.\* Now, that poverty is a privilege is a truth but sparingly acknowledged in the present day, so as to make the statement of it almost a paradox; but I fear it is a truth much more sparingly acknowledged, and more reluctantly and angrily heard, that the presence of the poor among us is a very high privilege to the rich. Yet if it were our province to prove these Christian truths, how easily and incontestably might it be done. We have only to refer in the first place to the fact that poverty, utter and most destitute poverty, was the state of life chosen by Our Saviour for His endurance through three and thirty years; and with what hearts can

\* These opportunities, however, are now being multiplied by the valuable institution of Baths and Wash-houses for the labouring classes.

the prayer be used for grace “to follow the blessed steps of His most Holy Life,”\* if poverty be considered an evil? or how shall it not be an inestimable privilege to be what God has been? And for the second we need only adduce this single passage, “The poor ye have always with you, but Me ye have not always.”† What! are the poor to us in the stead of Christ, and shall not their presence be a privilege? And how is it a privilege? How, but by affording opportunities to the richer for the fulfilment of those precepts of Christianity, which, without the presence of the poor, would be null and meaningless. I have said that these views, and the precepts consequent on them, are a distinctive feature in Revealed Religion, and I do not think it can be questioned. What heathen code of morality ever went so far? What pagan religion ever uttered such dread denunciations of riches as we meet with in the Gospel? And if this be so, it surely closens the connexion between Revealed Religion and Medical science,—and that to a degree that here also Medicine may almost be considered as a partial embodiment of Christianity,—to find that precepts enjoined by the one, meet in the other with so ready and natural a response. This noble Hospital, among many others, is a speaking witness to the truth of this connexion; for most certainly these essentially Christian institutions are not to be considered merely as Medical Schools,—this is a secondary idea arising out of the primary,—but they are rather to be looked on as

\* Collect, 2nd Sunday after Easter.

† Gosp. St. Matt. chap. xxvi. v. 11.

outgrowths of Christian charity, for the reception and tending of diseased poor; so that to visit and watch the sick merely with a view to improve one's knowledge and perfect one's practice, is a feeling no less alien to the spirit of these Institutions than to that of the Christianity which produced them. Indeed, it must be but a superficial view, which sees only the utilitarian part of the foundation; such a view might have some excuse had there been no provision for the spiritual as well as the bodily disorders of the patients: as it is, have we not a practical exemplification of the intimate connexion between Religion and Medicine? have we not, side by side, in their messages of peace and health, the Christian Priest and the Christian Physician? Nor besides these Institutions, have there been wanting individual examples to confirm our view,—men who not only saw but acted on the adaptation of their Medical knowledge to the practice of Christianity,—who felt that the increase of ability to relieve involved an increase of the duty of doing so; but at the same time esteemed it the highest privilege their study had conferred upon them to be the servants of the poor. All honour and love to such from their fellow-men; nor let us shrink from carrying forward our thoughts to their eternal recompense, when He who seeth in secret, shall reward openly,—when they shall hear from the lips of their Judge, who esteems as done unto Himself all acts of mercy to His poor, those wondrous words, “I was sick, and ye visited ME.”

## RECAPITULATION.

[OUR object has been to establish the reality of an intimate connexion between Medicine and Revelation, and this we have endeavoured to do by enlarging on the following points of consideration :—

I. Though Medicine is older than Christianity, yet its true scope and purport was obscured until that Revelation exhibited them :—(1) For whereas formerly it was thought to have to do with a body destined to irremediable destruction, without a possibility of its ever again becoming the subject of the same individual consciousness as before, it was now found to have for its care and tendency a body to which renovation and eternal life had been promised. (2) Again, Revelation teaches us the origin of our need of it, which is in fact the same as that of our need of God's mercy as declared in the Christian scheme, viz., Sin.—Sin brought on soul and body both temporal and eternal punishments. (3) The remission of all these punishments through forgiveness of sins is the end and object of the Christian Revelation. Hence we see that Medicine, as alleviator of the temporal pains of the body, was, though unconsciously, in some small part an anticipator and fellow-worker of Christianity.

II. The second head of the connexion regarded Medicinal science as defending and corroborating Revelation, and as what has been already done by it in this character had been enumerated elsewhere, we were rather led to consider its further capability or what might be done besides. Thus, we sought to draw from one of the conclusions of Chemistry, (as a subordinate science to Medicine,) illustrations confirmatory of the Revealed doctrine of the Trinity. Not as though it wanted such confirmation, (God forbid !) but it is instructive to contemplate how God, in merciful consideration for our grosser nature, has hedged us round with material safeguards of His Mysterious Truths.

III. We then turned our attention to the consideration of Medicine as a Christian science, and after discussing still further the Revealed doctrine of the Forgiveness of sins, with reference to the renovation of body and soul, and the earthly means vouchsafed for its accomplishment :—(1) We shewed that Medicine now became not only a fellow-worker towards the same end, but an integral portion—in fact a partial embodiment of the Christian dispensation. Immediately on her more general promulgation, Christianity necessarily claimed it as her own, as having been her own from the beginning, though vouchsafed to mankind before herself ;

for the power of Medicine, as far as it goes, tends to the part aecomplishment of the obeet for which the Christian scheme was fore-ordained in God's eternal counsels; viz, the undoing of the effects of Sin. (2) And we were not a little eonfirmed in the view we consequently took of the affinity between the Christian officees of priest and physician, by finding that for some eenturies, and they the most eonspicuous for the supremacy of Faith, these officees were joined in one person. (3) Lastly, we attempted to draw another argument from the adaptability of the sciensee to a fuller performancee of a Christian's duty to the poor. Nor were we at a loss to point out existing monuments, in our hospitals, of the piety of former ages, whieh are still witnesses to this part of the connexion between Christianity and Medicine, though not such powerful ones as when the monastery furnished Priest and Physician both, for the tendance of the sick poor.]

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## POSTSCRIPT.

[SPECULATIONS are worse than useless, if they exercise not an improving effect on our thoughts and feelings. Aristotle continually reminds his reader that the object he aims at in his elaborate inquiries on points of moral virtue, is not barren speculation or ideal truth, but a real practical amelioration of human conduct. Much more must this rule apply to Christians; and I would therefore pray, as I cannot presume myself to suggest inferences from the premisses contained in this paper, that any, to whom the scope and purport of Medicine as here set forth seem to carry verisimilitude with them, will not rest satisfied with a bare assent, but cast in their minds how such principles may be best exprest in practice, so as to conduce to the glory of God, and the advancement of His Church.]





